

In these verses, we behold *The Glory of Christ* as Sufferer: in his humble silence.

- ✓ in his humiliation [*leaving heaven, entering his world*]
- ✓ in his silence [*accused, abused, beaten, torn - yet led like a Lamb*]
- ✓ in his settled trust [*settled trust that God who judges Righteously will repay in HIS time.*]
- ✓ in his gentleness [*meeek = strength under control*]

No doctrine is more excellent, or necessary to be preached and studied [and sung about], than Jesus Christ, and him crucified. (John Flavel)

Background & Harmony of Scriptures of the Roman Trials:

- Jesus before PILATE
 - ★ Roman Trial #1- 1st trial before Pilate (Mark 15:1-5; Luke 23:1-5; John 18:28-38)
 - ★ Roman Trial #2- Jesus before Herod Antipas (Luke 23.6-12)
 - ★ Roman Trial #3- 2nd trial before Pilate: scourged & sentenced (Mark 15:6-15; John 18:39-19:15; Matt 27:15-26)

THESIS — In the truest historial commentary on Isa 53:7-9, we see the GLORY OF JESUS CHRIST the King, the Suffering Servant in his humiliation. We’ll see the glory of Christ in 3 ways...

I. THE SILENT SON OF THE FATHER (1-5)

A. vv.3-4 -

1. Charge #1— they said Jesus misleads/perverted the nation of Israel (derogatory claims) (totally subjective); Lk 23.2
2. Charge #2 — They accused Jesus of forbidding payment of taxes (totally untrue); Lk 23.2
3. Charge #3 — They said that Jesus claimed to be KING (interesting); Lk 23.2**

At this point: Lk 23.5—the Jews kept loudly insisting that Jesus stirs up all the people even from Galilee. ***Pilate hears that & tries to wiggle out, so he sends him to Herod who was ruler in Galilee! (Lk 23.7-12).** Jesus was ridiculed, mocked — yet silent - then went back to Pilate.

II. THE SUBSTITUTED SON OF THE FATHER (6-14)

- A. But here, the main focus on this part of the Roman trial revolves around 2 men: Jesus & [Jesus] Barabbas.

Consider the two men:

1. Barabbas - meaning: **son of the Father**; imprisoned with insurrectionists, committed murder. [Mt 27:16-17 has many manuscripts that read: “*Jesus Barabbas*”—*how significantly ironic!*]
2. Jesus - Truly: **Son of the Father**; imprisoned as a blasphemer; committed no evil

vv.11-14:

- with all their shouting & shouting, Christ’s glory shined steadily!

III. THE SENTENCED SON OF THE FATHER (15)

Pilate did *not* ask: is this right? Rather, he asked: “is it safe? Is it popular?
Self-protection/preservation caused him to execute the Savior of the world!

❖ **If you want to NOT fear man, you must swallow that up with a GREATER FEAR OF GOD! A man who is intimate with GOD will not be intimidated by MAN!**

Conclusion:

- **Acts 4:27-28 & 4:29-31!** - see God’s unfrustrated sovereignty!
- **1 Timothy 6:13-14!** - see the need to be bold as a lion in standing for the TRUTH!

CORPORATE RESPONSIVE READING: Acts 13:27-32

Acts 13:27 “For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him.

Acts 13:28 “And though they found no ground for putting Him to death, they asked Pilate that He be executed.

Acts 13:29 “When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb.

Acts 13:30 “But God raised Him from the dead;

Acts 13:31 and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people.

Acts 13:32 “And we preach to you the good news of the promise made to the fathers.

THE POWER OF THE CROSS

Oh, to see the dawn
Of the darkest day:
Christ on the road to Calvary.
Tried by sinful men,
Torn and beaten, then
Nailed to a cross of wood.

***This, the pow’r of the cross:
Christ became sin for us;
Took the blame, bore the wrath—
We stand forgiven at the cross.***

Oh, to see the pain
Written on Your face,
Bearing the awesome weight of sin.
Ev’ry bitter thought,
Ev’ry evil deed
Crowning Your bloodstained brow.

Now the daylight flees;
Now the ground beneath
Quakes as its Maker bows His head.
Curtain torn in two,
Dead are raised to life;
”Finished!” the vict’ry cry.

Oh, to see my name
Written in the wounds,
For through Your suffering I am free.
Death is crushed to death;
Life is mine to live,
Won through Your selfless love.

***Final Chorus:
This, the pow’r of the cross:
Son of God—slain for us.
What a love! What a cost!
We stand forgiven at the cross.***

Additional Notes

v.1- they bound Jesus and led Him away to Pilate...

JESUS who is king of the Jews — was king spiritually - but would NOT lead a political, violent uprising. Yet now he’s condemned for blasphemy because of his spiritual claims, he is accused by them by being precisely what he had disappointed the crowds for failing to be — a political insurgent! (C.F. Moule)

v.10 - they handed Jesus over because of “**envy**”:

- To envy is to feel a grudging discontent aroused by the possessions, achievements, or qualities of another along with the desire to have for oneself something possessed by another.
- To envy another is to show spiteful malice and resentment over another’s advantage.
- To envy is to possess a discontented feeling that arises in one's selfish heart in view of the superiority of another, and being nearly tantamount to the expression of jealousy. The one who envies possesses a malignant passion that sees in another qualities that it covets, and can even degenerate into hatred for their possessor.
- When we feel envy towards others our basic desire is to degrade them, not so much because we aspires after elevation as because we delight in obscuring those who are more deserving.
- It follows that envying while seemingly just an "innocent" sin is in fact one of the most odious and detestable of all vices.
 - they envied his following, his honors, his crowds, his powers & they couldn’t handle his integrity nor his teaching; and their consciences erupted with guilt at his preaching. They envied in bitter discontent & spiteful malice toward Jesus.

v.15 - Pilate had Jesus “**scourged**”:

“A Roman scourging was a terrifying punishment. The delinquent was stripped, bound to a post or a pillar, or sometimes simply thrown to [the] ground, and was beaten by a number of guards until his flesh hung in bleeding shreds. The instrument indicated by the Marcan text, the dreaded flagellum, was a scourge consisting of leather thongs plaited with several pieces of bone or lead so as to form a chain. No maximum number of strokes was 8 prescribed by Roman law, and men condemned to flagellation frequently collapsed and died from the flogging. Josephus records that he himself had some of his opponents in Galilee scourged until their entrails were visible (War II.xxi.5), while the procurator Albinus had the prophet Jesus bar Hanan scourged until his bones lay visible (War VI. v. 3).” (William Lane, Mark, NICNT, 557).

The scourge was a leather whip, knotted and weighted with pieces of metal or bone; and many a prisoner never survived the whipping. It pains us to think that the sinless Son of God was subjected to such cruelty. He was innocent, yet He was treated as though He were guilty; and He did it for us....Sin had brought thorns and thistles into the world (Gen 3:17-19) so it was only fitting that the Creator wear a crown of thorns as He bore the sins of the world on the cross. The very metal He had created and placed in the ground was used to make nails to pound through His hands and feet. (Warren Wiersbe)